1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

853 Infants are breast fed, occasionally receiving supplementary bottles. No rationalization for the extra feeding could be obtained. A large variety of bottles are used for this purpose including, besides the regular nursing variety, beer bottles and even small perfume bottles with a mouth wide enough to fit the rubber nipples locally purchased.

Suckling is a casual process of which the woman exhibits little concern. A young infant is nursed outdoors, in traders' stores, and in church whenever it frets or cries. Whereas a baby nurses as it reclines in the mother's lap, an older child, who can hold itself erect, often suckles as it perches on the mother's knee while the latter is eating, idling, or even carrying out such tasks as scraping moosehide (Plate 8, A). No fondling of babies was observed during the nursing situation. An older child may signal its desire to nurse by touching the mother's breast or, if it can crawl or toddle, pull aside the nursing mother's loosely fastened dress. It is recognized that a mother's milk is affected by her diet. Most often, particularly for a small infant, the supplementary bottle is held by the mother, but sometimes it is tilted on the baby's body supported by a light pillow or folded blanket. The contents of a bottle are warmed for a young baby.

862 Weaning from the breast generally occurs before two years, but some children nurse until they are three years old. Earlier weaning occurs when a baby is displaced by the birth of a sibling. However even young babies are given a solid piece of meat or fat to suck, and the amount of solid food gradually assumes a larger place in the baby's diet as weaning approaches. During weaning, milk continues to be served in both the bottle and cup. Crying for the breast leads the mother to pick up the baby and carry it, but if this does not lead to soothing, nursing is permitted. An older child who remains persistent in his attempts to nurse may be mildly criticized and teased about his infantile habits. Pacifiers are also used in weaning. Weaning is not abrupt and most children appear satisfied to accept the bottle as a substitute for the breast.

854 181 Kaska society is infant centered. This is brought out in the ready affection and attention devoted to babies. It is also illustrated by the fact that in this society it is not an older sibling who cares for the infant while the mother does the housework. Rather the reverse holds true; a woman with a nearly adolescent daughter has little to do but take care of a young baby. Often even the lap baby is left to the care of the older sibling, while the mother devotes all her time to the infant. Ideally children are desired and, unless there are too many of the same sex, there is no preference for either boys or girls.

854 Bodily care of the infant is manifested in diapering, washing, clothing, and packing. Diaper cloths are pieces of flannel of various sizes. About seven or ten layers of such material are laid out and the child placed in the center. These cloths are then passed between the baby's legs and pinned at the sides. Sometimes a layer of dry moss is placed in the center of a single piece of material to aid in absorbing the infant's excreta. Diaper cloths are changed when the outermost layer becomes damp. In addition to these cloths, the neonate wears an undershirt and dress, blouse, or rompers. He is generally closely bundled in a clean blanket which is snugly pinned around the body so that the legs lie straight together. In warm weather the hands are exposed (Plate 4, C). While the infant sleeps, the blanket is loosely thrown over his face. With this binding the child is placed in the baby pack and carried on the mother's back. After a few months, blanketing is replaced by rompers, overalls or a

Hammocks Hammocks were commonly used in the lodge by the Tahltan, and as far as current tradition goes are as ancient as the carriers already described. They consisted of a piece of strong moose or caribou leather suspended by two parallel ropes of rawhide or babiche. The edges of the skin forming the sides of the hammock were stitched down over the ropes, enclosing them loosely. The hammock was kept stretched by sticks placed crossways between the two ropes, preventing the latter from coming too closely together. These sticks generally had notches in the ends to prevent their slipping off the ropes. The hammock was arranged for height to suit the convenience of the mother in attending the child. Babies were swung to sleep in these hammocks. At the present day blanket or canvas is generally used instead of skins and tump ropes instead of rawhide etc. 352

Infancy And Childhood Children were suckled often for a period of two or three years, when they were able to eat almost all kinds of food. Young children were fed the most tender parts of meat picked for them by their elders, but at an early age all attention of this kind was neglected and the child helped itself to whatever it could eat. Some mothers at first masticated food for their children. Children learned through observation and were also taught by their elders. Mothers generally 853 461

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard
Dease River

weapons like a bow. Persistence in such behavior, she learned, might affect a brother's heart. Upon approaching puberty a boy began to seek a power dream with the active encouragement of his father. From now on he began to sleep in his own camp or perhaps in the company of older unmarried brothers. The custom probably reinforced the brother-sister avoidance and is also said to have safeguarded youths in the event of a surprise enemy raid.

Dease River Kaska. To eat fowl, rabbit, and porcupine or other soft foods in pregnancy promised to facilitate delivery. Parturition took place in a birth camp, that consisted of a circular wall of willows surrounding a fireplace. Here older women brought food from the main camp and assisted in the process of delivery. An ordinary knife served for cutting the umbilicus. Later the stump of the cord was dried, wrapped in a piece of tanned skin and sewn to the baby's hat, where it remained until the child began to walk. An infant would cry for a long time if this amulet became lost. Eventually the cord would be cached in a tree, where the skin-wrapped afterbirth had already been deposited (although it was probably not necessary that the same tree be employed). Following delivery the woman remained isolated and avoided sex relations for about three months.

Twins represented good fortune and neither of such a pair was killed. The Indians preferred boy babies to girls because the former would become hunters. Apparently female infanticide was sometimes condoned.[4]

Breast feeding lasted until about the age of three. On journeys, when a child began to cry the whole group of women might halt while it nursed. In winter during outdoor feeding fire had to be made for the nursing woman's comfort. No principles of naming were specified and teknonymy was denied.

Either parent exercised discipline. Children beyond the age of five who misbehaved or refused to heed parents' warnings were struck with the hands alone. Crawling in a young child met no discouragement. Toys included the buzz toy, bull-roarer, rawhide rattle, hoop to be pushed by a pole, and hollow moose hooves hung on a pole, which a child delighted in shaking. Dolls were not played with but string figures, a pastime said to have been derived from the Taku Indians, furnished children with a pleasant occupation.

ADOLESCENCE

Upper Liard Kaska. Coinciding with the vision quest, which in a sense marked the completion of childhood, a boy received training in hardihood and endurance.[5] In autumn he stripped and plunged into icy water. When winter came, groups of naked boys rolled in soft snow, after which some older men whipped the youths with willows. A boy never cried out in pain during such a trial but he could protect his chest with crossed arms and might escape when he reached the limit of endurance. A mild com-

[4] Among the Tlingit, infant girls were sometimes strangled. Twins being regarded as an "evil omen" were also put to death. Jones, *Study of the Thlingets of Alaska* (1914), 121.

[5] Perhaps the exercises began earlier and finished at puberty, as among the Navaho. Leighton and Kluckhohn, *Children of the People* (1947), 56-57.